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No. 19.

## PLEAS FOR SLAVERY ANSWERED.

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*"Slavery has done good." "The Slaves are better off than the natives of Africa," etc., etc.*

These, and such like excuses are great favorites in the mouths of those who wish to find some palliation for this sin.

They form a very convenient rebut to the arguments of Anti-slavery men; which may tend, in a measure, to quiet the minds of those connected with the guilt of Slavery.

If the sentiment is *true*, as the objectors claim, then they may well confirm them in their course. But if it is *not* true, then should it be known; and those who are in any way engaged, or implicated in the guilt of Slavery, should be made to feel their guilt—to confess, and to repent, and to cease all connections therewith, at once.

I propose very briefly, to answer these objections, in accordance with the request of a good brother in Kentucky, considering them as one and the same.

To understand whether *Slavery* has been a blessing to the colored race, it will be necessary to enquire.

1. *What was and is, the condition of Africans, in their native state, uninfluenced by Slavery, or the Slave trade?*

2. *What is the mode of obtaining them for Slaves.*

3. *What is their condition in their state of Slavery.*
4. *What "good" has accrued to them from Slavery.*
5. *What effect, has Slavery had on them, as respects their being benefitted by the labors of white men.*
6. *What have been the results on Africa, from Slavery and the Slave trade.*
7. *What would have been the condition of Africa, but for Slavery, and the Slave trade.*
8. *Can Liberia be considered proof of the good results of Slavery.*
9. *If Slavery has done no good, to those in Slavery or to the Continent of Africa, but, on the contrary, if all the good claimed, has resulted directly from FREEDOM; "IMMEDIATE EMANCIPATION," should be the watchword of every one.*
10. *An appeal, in behalf of poor, robbed, and spoiled Africa.*

I. *What was, and is the condition of Africans, in their native state, uninfluenced by Slavery, and the Slave trade?*

We are informed by writers of authority, that before the introduction of the Slave trade into Western Africa, the inhabitants were peaceful, harmless, and as industrious, as their wants demanded; that they cultivated their lands, raising abundance of rice, Indian corn, sweet potatoes, beans, pumpkins, etc.; that they lived in peace with one another, and all around; that they had forms of law, by which crimes were severely punished—such as theft, adultery, murder, etc.; that they were hospitable and kind to strangers, being ready to accommodate and assist them, to the extent of their ability; that they were kind to the aged and infirm; that they not un-

frequently rendered assistance to neighboring tribes, who were brought into suffering circumstances; that they had plenty of sheep, goats, fowls, etc., etc., in their native simplicity; that they lived as happily as any can be expected to do, who have not the blessings of civilization and the gospel. SUCH ARE KNOWN TO BE FACTS. Of the *present* inhabitants, it is not so easy to speak, as we can scarcely find a tribe, or a place, where the influences of the Slave trade have not been felt—directly or indirectly, to a greater or less degree. But this much we *can* say from *observations of our own*, and others; that the *farther back* we get, *the better* the natives appear—less degraded, less vicious, less of the mere animal, less adultery, theft, etc.—less of the low, vulgar, despicable *meanness*, contracted from Slave traders—less of the vices of the whites, intemperance, profanity, quarreling, etc. They are more noble, openhearted, free, generous, hospitable, kind to strangers—more magnanimous in all their dealings and general conduct, more ready to hear the gospel and receive instruction, and help Missionaries.

As the traveler gets some 200 miles interior, he is treated like a king; rice, and the productions of the country, are lavished upon him with a bountiful hand; fowls, goats, sheep and oxen are killed for him; fine country cloths presented to him—servants appointed to see that every want is supplied; guides provided for his journey, etc., etc., “without money, and without price.” So far as I know, this is true of all the Western coast of Africa. It is the testimony of travelers of all classes, from all points.

The coast regions are almost constantly harassed and desolated by internal wars, which may all be clearly traced to the influences of Slavery, and the Slave trade; the general object being to obtain *Slaves*, for barter, to pro-

cure rum, tobacco, powder, guns, trinkets, etc., from Slave traders.

There are wars in the interior, now and then, but these also may be positively traced to the same influences, reaching back, like the spreading waves, when water is disturbed.

The influence of Slavery comes down from the North, through the Moorish and Mohammedan Slave trade. It rolls back from the West, and comes from the Eastern coast.

But even the *present* condition of the inhabitants, speaks loudly in their favor, especially when we get a little back from the influences of the Slave trade.

They have a rich country in soil, stone, minerals, timber, water, waterfalls, animals, fish, game, the tropical productions, an excellent climate, etc.

When the influence of Slavery is not directly operating, causing contests, and strifes for Slaves,—when peace prevails only for a year or two, the whole country soon puts on the appearance of prosperity. Numerous and large towns spring up like mushrooms, in every direction; the country is generally brought under cultivation, abundance of rice, guinea corn, pota, coco, cassada, yams, sweet potatoes, corn, pea nuts, arrow root, beans, pumpkins, etc., etc.; with the fruits orange, pine apple, guava, sour-sop, sweet sop, pawpaw, plantain, banana, mango, cocoa nut, etc., etc. are produced for home consumption, and large amounts for sale.

In addition, they enrich themselves by the manufacture of large quantities of palm oil, (made from the red, oily covering of the nut), and nut oil, (made from the meat of the nut), baskets, bowls, earthen pots, fine country cloths, the best quality of iron, ivory, etc., etc.

They live in towns, and families, having their own

houses, farms, and earnings—so that we see the influences of Slavery, even here, and now, where the whole country has been desolated for centuries, only need to *cease* for a short time, before the people, under all their disadvantages, with all their acquired vices, will again live in peace, having an abundance of all that nature demands.

Even now, let the Slave trade cease entirely, and forever, and let Missionaries come, in suitable numbers, and even *this* part of Africa shall soon be made to “bud and blossom as the rose.”

Among, even the interior tribes, there is a *species* of Slavery, but in no way to be compared with American Slavery. Take one case; A noted and peaceful king, living about 150 or 200 miles from the coast, (but not beyond the influence of the Slave trade—for many of the “*Amistads*” came from that region,) named KINNA, (uncle of KINNA the *Amistad*,) boasts that he has more slaves than any *two* or *three* kings that can be found any whereabout. But, what is the condition of his slaves? I have it from a Missionary who visited KINNA, that when he buys a slave, he has the man work a farm for him, two years—then says to him, “Go, and set down for yourself—build a house—have your farm; you are your own master.” His great effort is to get slaves, and they are thus treated. In this way, he obtains their love, gratitude, and confidence, so that should War come against him, every one of these liberated slaves, to a man, will rush to his defence. This is his policy and object.

And the Slavery that exists near the coast, is hardly worthy of the name, if compared with American Slavery.

It is true, they are bought and sold—but overworking, cruel beating, maiming, killing, mind-crushing, are rarely

known. They generally have their own farms, the produce of which they can use for themselves. They can travel—hire out, talk palavers, have *rights*, are yet considered *men*! and in a measure treated as such.

The hardest slave holding king I know of, told me, “My *people* all work five days for me, and two for themselves.”

So that, if the Africans *must* be slaves, they had better be slaves in their own country, where they have rights—a free mind, and the possibility of hearing, from the Missionary, a pure gospel, and be more likely to gain heaven at last.

## II. *What is the mode of obtaining slaves, in Africa?*

That the reader may have a distinct view of the process of getting slaves, on the coast of Africa, the various steps shall be mentioned separately, so that, by viewing the system in all its parts, the whole may be better comprehended.

1. A slave ship arrives at the mouths of some of the rivers—it may be Spanish, or American, (for it is believed that American vessels, and captains, carry on the Slave trade, as extensively as the Spanish or Brazilians.) It is loaded with rum, tobacco, trinkets, powder, and muskets, etc. Probably, there are agents residing at the place, to receive the goods and furnish a return cargo of human beings.

Stipulations are entered into, with the native chiefs, for so many slaves. They are provided with rum, to madden—tobacco to stupify, and powder and muskets, to kill resisting victims.

Various trinkets are sold to them—to serve as powerful *charms*, warranted to insure victory and success in

their kidnapping excursions, and to protect them from all evil—others, as costly and gay ornaments, of which all Africans are very fond.

From \$10 to \$25 worth of these goods, at 300 or 400 per cent. profit, and oftentimes as many *thousand* per cent. profit, pays for one slave! The vessel will take from 500 to 1000, according to its size and internal arrangement.

2. Oftentimes, these agents and robbers stroll about, and watch for opportunities to seize children, who have strayed away from, or have been sent by their parents on errands. They are suddenly pounced upon, bound, gagged, and dragged away to a place of confinement. The child struggles and tries to scream, but no one comes to its assistance. The poor mother, almost frantic with grief, searches the neighborhood and forests—she tears out her hair, cuts her flesh, and moans inconsolably. Day after day, week after week, is thus spent in hopeless grief and fruitless search! And in this way many, from time to time, are snatched away from parents and home forever.

Parents! you who have youthful girls and boys, imagine your feelings, thus suddenly to lose them, and answer, is *this* one of the ‘good’ things which Slavery bestows?

*Thousands* of African mothers are thus robbed yearly!! Will you pity them?

Not only the foreign robbers, are thus engaged, but, natives are hired to do the same for them, and oftentimes, wicked natives who have learned the practice from the whites, watch their opportunity, as they rove about the country, hundreds of miles interior, to seize children, and hurry them to the coast, to sell to the inhuman monsters who are ever eagerly waiting to receive them.

This is one mode of obtaining slaves, but not the most general and destructive. Next to be mentioned—

3. To make up the necessary number, the chief, who has received the goods, calls together his warriors, makes a speech to them, directs their minds to some particular town, far or near, as the case may be, brings some accusation against its king and people, and charges them to go and seek revenge or “satisfaction.” An appeal is made to their bravery; they are supplied with rum, tobacco, guns, and cutlasses. Many are furnished with some special *greegrees*, especially the generals. At times, (as I have seen,) some holy water is sprinkled over the whole company, to render them invulnerable, as they superstitiously believe, and thus charged by their king, maddened by liquid poison, inflamed with desire for *honor*, and stimulated by love of *gain*, the wild troop rush forth, with fiendish yells (I have *seen* it,) to the “Bush,” eager for the pursuit.

In single file they make their way along some country path, or cut their road through unbroken forests, till they approach near the town marked for destruction. They hold a “council of war,” lay their plans of attack, stimulate each other, and await the darkness of midnight, till the unsuspecting inhabitants are lost in slumbers, and all are off their guard.

Suddenly the attack is made, the wall or fence is scaled—the gates are thrown open—the destroyers rush in—the people, alarmed, arise to flee—all is tumult and confusion; at every turn they meet the enemy; they are shot, chopped with cutlasses, seized and bound, by scores, by hundreds! Many are killed in the affray, a few escape; the town is fired, and, in a few minutes, lies in ashes.

If they secure victims enough they return; if not,



another town is attacked, and another, till I have known six or eight towns thus destroyed, within twenty-four hours of the first attack.

Oftentimes, they find the town guard on the watch, and then they meet with resistance. The struggle is severe; by the firing of muskets from within and without, many are killed. At times, the War succeed in breaking into the town; then follows a scene beyond description; mad-dened by opposition and loss, they are like fierce tigers, pouncing upon their prey. All that can be seized are bound, with bush ropes, very uncomfortably, to be led to their master.

At other times, the War is "driven," and they retire, only to strengthen themselves and renew the attack.

Again, when unable to break into the town, they *surround* it, and, by throwing firebrands within, succeed in igniting the thatched roofs, and hundreds perish in the flames. Those who run, are caught and bound.

Thus, a town of from 500 to 1000 inhabitants, may be all destroyed in a night;—perhaps every family broken, and scattered—parents killed, and children taken prisoners, or children killed and parents prisoners, or both together prisoners, to be separated by the fiends who await them—or to faint and die, as is often the case, on the march to the coast. For from their oppressors they find but little mercy. Bound with hands behind them, fastened to each other, they are driven by day and night, with little or nothing to eat, with bleeding wounds, and swelling limbs, (from the tightness of the cords,) till they fall, unable to proceed; they are then dispatched, and left for the leopards or vultures to consume.

They arrive at the coast, with perhaps 50, or 100, or 300 prisoners, old and young, male and female, mothers and children. Many of them are thinking of their

friends, their homes ; they see strange faces, and hear voices new and frightful ; they are afraid—they tremble and weep—they refuse to eat, are flogged and beaten, but persist, till death relieves them !

These are scenes, (but very faintly pictured,) which have been transpiring from Senegal, to the Congo rivers, for hundreds of years, and are transpiring TO-DAY, and CONTINUALLY in many parts of the western and eastern coast of Africa.

How “*good*” all this is ! What a “*blessing*” to them !

How much “*better off*” than in their quiet homes, and plenty around them !!

4. At the various slave trading points, Spaniards and others live—making their home there, and living with the native women, as beasts. Their business is to gather in, and keep on hand, a supply of slaves, so that whenever a vessel succeeds in eluding the observation of the English cruisers, (the American try not to take slavers,) and gets *into* the river, or anchors off, it may all be loaded with its cargo of 400 to 700 or 800 human beings, *in one night*, and be under sail before day !

The buildings in which the slaves are thus kept, are called “BARRACOONS.” They are very extensive country houses, made strong and secure, sufficient often to contain 1000 slaves. In these places they are generally kept chained and handcuffed, especially if there is any suspicion of their desire to get away, or intent to resist.

They are here made to *fear* the tyrants. They are often most unmercifully flogged and beaten, and not unfrequently killed. They are branded with peculiar marks, half starved, maimed, and treated in such a way, as beggars all description. The women, of course, are all at the will and desire of their beastly overseers.

Thus they are kept, crowded together, as cattle are not

crowded, for months, and sometimes, perhaps, for a year or more, till an opportunity offers to ship them.

At times, if an English man of war hovers around, or anchors off, the whole company in chains are hurried into the Bush till their enemies depart.

These Barracoons formerly existed at the mouth of the river on which I now live ; at Gallinas, etc., where they were destroyed by the English. But they yet exist on many parts of the coast, and tens of thousands are continually crowded within their dark and dismal confines, to weep over lost friends—to mourn over their daily tortures, never to be exposed till the Judgment—to pine away grievous weeks, and months, longing for death !

O, readers, is not this a very “*good*” thing ? Will not some of those who talk of “*benefits*” to the slave from slavery desire to come and taste for themselves, these sweets ? Would that they could have *one* taste ! They would cry “*ENOUGH !*”

5. THE SLAVE SHIP ! Who can describe it ? Language is weak, and fails to convey accurate ideas, when called to this task. See its dark, low hulk, as if just from the pit !—its raking masts, as if conscious of the meanness and guilt of its errand, and desiring to escape as fast as possible, (for they are generally of the very fastest class of sailers.)

If it is calculated to take only four hundred or five hundred slaves, it will have *one* slave deck, from two and a half to three feet below the main deck. If it is expected to take eight hundred or one thousand, it will have *two* slave decks below the main deck. They are often armed with from one to twelve large guns, for defence, in case of an attack.

Now comes the loading. All the canoes and boats at command are brought into requisition, and rapidly filled

with weeping fathers, shrieking mothers, and terrified children, fiercely cut by the gory lash as they shrink back, unwilling to leave the land of their birth for land of strangers, and a life of suffering and woes unutterable. They reach the vessel, load after load, load after load, and are stowed away in the hold, as thick as they can sit between each other's legs, upon the floor, with barely room to sit upright, till the cargo is complete! In this condition they are often *shackled together*, to prevent their rising. They can neither rise, turn over, or change their position, but must thus sit, *in all their filth*, for from four to eight weeks, till the bones wear through the skin! till the stifled and impure air poisons them, and from one-fourth to one-half of the number die on the passage, and are thrown overboard to the sharks, which follow in vast numbers for prey! I am not using hyperbole. I have *been on, and seen with my own eyes*, what I describe. I have seen them thus packed away, and been almost "knocked down" by the putrid effluvia which arose through the grated hatchways, which were the only "air holes" the miserable victims had. I have *seen* their emaciated skeletons, sunken eyes, and countenances of despair, after being thus confined for five or six weeks. But I *can't describe* the sight. How "GOOD!" What "BENEFITS" are heaped upon them!!!

6. Those who survive the dreadful passage, at length arrive at Brazil, or Cuba, or New Orleans, to be sold to the highest bidder. They are brought ashore, washed up, and dressed, (how wonderfully "good"!!) to await the arrival of purchasers. They are in a strange land, see strange faces, and hear strange voices. They are glad to get out of the slave ship, but they look back over the *ocean*, if possibly they may see, once more, their home—"sweet home"—now forever lost to them. See them

tremble ! See the tears trickle down their sunken cheeks ! See them yet sicken and die, from the deadly vapors inhaled on the slave ship !! Now, if, perchance, friends, and parts of families, and old acquaintances have kept together, they are parted, to go, one here to the cane field, another to the cotton plantation, to see each other no more. They are ordered by tongues unintelligible—they are beaten, because they obey not, till death relieves them.

Thus we have very briefly glanced at *how the slaves are obtained*. The reader must judge of the “*benefits*” of the process. And how much “*better off*” than in their balmy homes and happy families, they are, thus far, in our investigation, let every honest mind answer.

And who are to be held responsible for all the horrible cruelties endured in Africa—for all the murders of tens of thousands, yearly, in obtaining them—for all the horrors of the barracoons—for the untold, and unspeakable agonies of the “middle passage,” and the shocking deaths of countless unoffending human beings on the sea ? WHO ? In which side of the balances are these things to be placed ? and where is the “*good*” to counterbalance ? All these dreadful realities are ever to be kept in mind, if we would rightly decide this matter. Let slaveholders, and all their apologists, remember and know, that if they justify and uphold the system of slavery, all these things are but the necessary parts and appendages of it, and must be kept united to it, so that the whole guilt of all, *from beginning to end*, must lie at their doors and be required at their hands !! Fearful responsibility !!

### III. *What is their condition, in their state of Slavery ?*

Of the millions of Slaves in South America, Cuba, &c., &c., I think the objector will not claim for them that

they are "better off," have "received greater good," and "enjoy superior advantages," to their ancestors in Africa. For is it not almost universally true of them that they have no religious privileges, or if any, those which are *false*; that they are worked and beaten worse than the brutes, and often flogged to death? Are they not, still, as really heathen as in Africa, with the addition of all the ills necessarily connected with Slavery? Of these, therefore, I need not stop to speak, as there will not be any difference of opinion respecting them. But of those in the United States, it is claimed that they have been greatly benefitted by being brought from Africa to America; that their state in Slavery is far preferable to what it was in Africa; that they are now "better off" than their brethren who yet remain in Africa! On the point, "*What is their condition, as Slaves?*" I need not dwell. There have been so many books written within the last twenty-five years, so many papers published, so many lectures given—so much, *much*, MUCH said upon it—and all have read "UNCLE 'TOM," North and South—that to say more, is only to repeat what has been said a hundred times before, in manifold forms. I will, therefore, just note a few leading *heads*, to be filled up by the reader's memory and own knowledge. They shall be *facts*, which no honest, enlightened slaveholder can deny, and which, therefore, need not be dwelt on.

1. They are, in the United States, sold as beasts, held and treated as such. See the laws of all slaveholding statute books.

2. *Knowledge is vigilantly withheld from them.* Masters fear it. Slave laws prohibit it, with heavy penalties, and numbers have been *imprisoned* for teaching Slaves to read even the Word of God. The mind is crushed and not allowed to act, till, from generation to generation, it be-

comes dwarfed. There are some brilliant exceptions, but such is the fact with the mass.

3. They toil without wages, except what is necessary to gird them to do more work for their proud masters.

4. They are often cruelly beaten, maimed, and killed. This cannot be denied. Every newspaper in the South will testify, by their numerous advertisements. We do not say that all are thus beaten, but their condition renders them liable, and from it they have no protection by law.

5. Families are broken up—the marriage relation is not regarded, as a general thing, any more than with the farmer's horses and cows.

6. In their condition, necessarily, they can have no rights of property—of self, wife, or children—all belong to the master, (by Slave laws,) as much as his hogs and sheep.

7. The mass of Slaves in the United States are as perfect heathens as can be found in Africa, with the addition of having contracted the vices of the whites. For proof, see reports of Southern Synods, Presbyteries, Conferences, &c., and consider how it must be from the nature of the case. Every intelligent slaveholder knows it must be so—it can't be otherwise, in their condition.

8. The religious instruction they do receive, is oral, and adapted to render their condition, *AS SLAVES, more secure to the master.* If proof is demanded, I must refer the doubter to C. C. JONES' "Catechism for Slaves," and to the "Book of Sermons, Tracts, and Dialogues," for the use of masters in instructing their Slaves, by Rev. WM. MEADE, of Virginia. I might quote largely, but my design and limits forbid. Of true religion, the mass have no idea. Under the instructions they receive, they

must necessarily be led to believe that the religion they *hear of*, is consistent with their being held as Slaves !!

They are taught, catechised, and preached to, by slaveholders, often by those who are holding them as Slaves, or by ministers who justify the relation of master and slave—and how can it be otherwise than that their ideas of religion must be false and deceptive? That some get light enough to be saved, we believe; but we are speaking of the mass.

9. All this is true in the *Northern* Slave States even; but in the “*South*,” O! who does not know of the custom of “grinding to death a set of hands in seven years?”—of the peck of corn a week—of the bloodhounds—of the Slave hunts—of the Legrees, &c., &c.? See “A Thousand Witnesses,” “Key to Uncle Tom,” the advertisements, continually, in Southern papers. I will not dwell on the subject.

10. The mass of the Slaves are dreadfully *prejudiced* against the whites, in general, which prevents their receiving instruction from their hands with confidence; but more of this shortly. Can any one of the above facts be denied? If not, then we have found no “*good*,” as yet, it has done them to become Slaves, but, on the contrary, “Evil, and only evil, continually,” from their capture in the interior of Africa, to their death on the plantation. But we will seek yet farther for the remarkable “*benefit*” spoken of.

#### IV. *The “good” the Slaves have obtained.*

1. Many have made their *escape*, gained knowledge, and are exerting an influence for “*good*”—lecturing, preaching, teaching, publishing papers, books, &c. Thank God for this, but no thanks to Slavery. It is all



by getting rid of it. "But," says the objector, "had they never been brought here as *Slaves*, they never would have thus become useful." Hold! hold! are you a prophet? Are there no distinguished foreigners in the United States, who were not brought there as *Slaves*? And no one can tell but that if there had been a proper commercial intercourse between America and Africa, instead of the Slave trade for two hundred years, we should now have had a hundred times as many intelligent and useful colored men and women.

A few of the three and a half millions have obtained true light—but for Slavery, a thousand times as many might have been enlightened, and now be useful to mankind.

2. Much stress has been laid on the case of the "Learned Slave," in the South, who acquired a knowledge of Greek, Latin, Hebrew, &c., while a Slave, and was purchased by friends and sent to Liberia. I think his name is ELLIS. This case is all *against* the system. For if, now and then, one can do such things with all their disadvantages, what would they not do, give them a good opportunity? But I have been informed, by a captain who is well acquainted with Ellis in Liberia, that he is of but little account after all, owing, probably, to the cursing influence of Slavery on his mind and heart.

3. Tens of thousands are now free in Canada, where they may gain knowledge, wealth, and domestic bliss. But no thanks to Slavery, for their improved state. Had they been left in Africa, they would have been free, and in circumstances much better suited to receive instruction, being free from the accursed prejudices and influences which Slavery has had upon them. It cannot be said that their condition is improved.

4. There are thousands of "professors" among the

slaves, and we believe many have been and will be saved, but not so many as some suppose, because they are not allowed to know what true religion is. In much of their religion, they are just as benighted and superstitious, as the natives in Africa. They have their forms, and so do idolaters. They are sincere, and so are idolaters. But "Faith cometh by hearing, and hearing by the Word of God." And if they are not allowed to have the Word of God, and if their instructions are all false, and the true way of salvation is not made known to them, how can they be saved? But if any are, or have been, saved, give God the glory—no thanks to Slavery—all in spite of it. Slavery did all it could to prevent, and crush out of them, all such knowledge and feeling. To this, Slave laws, and thousands of witnesses in the South, can testify. If, therefore, any have been, or are saved, the most favorable construction that can be given to it is this—"Thou wilt cause the wrath of man to praise Thee, and the remainder of wrath wilt Thou restrain." There is nothing in Slavery at all calculated to do them any good—nothing calculated to enlighten or save—nothing to fit for business or usefulness.

V. *What effect has Slavery had on them, as respects their being benefitted by the labors of white men?*

I hesitate not to say, and those who know *both* sides of the question will agree with me, that of the three and a half millions of Slaves in the United States, the mass of them are a more hopeless and difficult people to enlighten and save, even were all Slavery restraints broken off to-day, than the pure natives of Africa.

1. On account of the dwarfing process they have been put through for centuries. 2. On account of the bitter,

deep rooted PREJUDICES, universal among them, against the white man. 3. On account of the vices they have contracted from the whites.

I am *positive* on this point. I have lived among Slaves, free colored people, those who have escaped from Slavery, and for nearly five years among Africans. Some of my missionary associates have been teachers and preachers among them in Canada, before coming here, and they will agree with me.

My classmates have labored for ten years among liberated Slaves, and they testify clearly on this point. Every missionary in Jamaica will bear testimony to the same; and *all* who have had to do with those who have long felt the cursed, withering influence of Slavery, and have gained but a slight knowledge of Africa, will unite their willing testimony.

In the United States, they hate; here, they love the white man.

In the United States, they despise; here, they *respect* him.

In the United States they scorn his instructions; here, they receive them.

Wherein, then, have they been benefitted by the removal from Africa to the United States? Where are the good results to be found? We wish to see them.

#### VI. *What have been the results on AFRICA, from Slavery and the Slave trade?*

This has been touched upon in Section II., where the difference was shewn between those who live within its influence and those who do not, I will not repeat. Slavery and the Slave trade have rendered the millions of Africa, where their blighting influences have been felt, one hundred fold more difficult of access, than before, or than those nations are now where the curse has not reached.

1. It has introduced rum, and the slavish love of it, every where that its foot has touched ; and who needs to be told of the obstacle this forms, in the way of truth, any where ?

2. *Tobacco* is also co-extensive with its *deadening* influences, to *blunt* the point of truth.

3. The habit and love of theft, dishonesty, disregard of the rights of others, laziness, contempt of work, desire for foreign articles of clothing and ornaments, &c. &c., have been every where engendered through the influence of the Slave trade.

4. A disregard of the liberties of others, provided gain and power may be obtained at the expense thereof, has been imparted to those who have been familiar with the buying and selling of men, women, and children, for gain. And let every faithful minister "South," testify whether this is an obstacle or not in the way of the free march of truth.

5. Many other vices and habits of mind have been entailed on this people by the same influences, which I cannot stop to enumerate. We meet them at every step.

Physically, the whole coast country has been swept with the "besom of destruction," as was touched upon in the chapter on "How the Slaves are obtained." The greater portion of the people have been carried away, or killed. The country, to a great measure, is grown up to bush, and leopards and beasts of prey abound in consequence.

In whatever light we contemplate the subject, it will appear the effects on Africa have been RUINOUS in the extreme. It is a country, and they are a people, "scattered and peeled," and for all this, a dreadful account is approaching. Slaveholders must meet it. To this, every missionary who has ever labored in Africa will bear his testimony.

VII. *What would have been the condition of Africa, but for Slavery and the Slave trade ?*

This may seem a difficult question to answer. By *inference*, it has already been answered, in showing the effects and influences of the Slave trade, and I will only add—1. The greatest obstacles in the way of the mis-

sionary, *would not have been.* 2. Labor put forth for her good, would have been, perhaps, a thousand times more effective. 3. Africa would have *invited* missionaries, and *hundreds* would have come where *one* has now come, to do her good. 4. And now, knowledge would have been spread abroad, the idols would have been abolished, superstition done away, the arts would have been introduced, with civilization and Christianity, and Africa would have arisen among the nations of the earth, honored and sought after by all, instead of being, as now, "a shaking of the head," and a "by word among the nations." Now where is the "*good*" so much spoken of? Wherein are children of Africa, at home or abroad, "*better off*" for Slavery?

VIII. *Can LIBERIA be considered as a proof of the good results of Slavery?*

We unhesitatingly answer NO, NEVER!

1. Other colonies have been formed, that were not the children of Slavery. And but for the evil influences of *Slavery* for two hundred years, in Africa and in America, Christian colonies might, and, doubtless, would have been formed, to bless, and elevate, and save Africa. The Slave trade was as a death chill to every thought, or attempt toward such a movement.

2. Liberia has not been carried forward, and never can be sustained, by Slaves, nor by "Liberated Slaves." Those who go from plantations to Liberia—having been freed for this purpose—are not prepared, nor at all calculated for their new situation. They do not do well. They have but little or no calculation or energy, and, in most cases, are no profit, but rather a burden and a curse to the Republic.

This is the testimony of those who have lived there, and had a good opportunity to know all about it. It is just such a result as should have been expected from *such* colonists. They are said, by those who have witnessed it, to be lazy, will not work, proud, haughty, and oppressive toward the natives and inferiors. This is also just what might be looked for, from the influences which have formed their characters from infancy to manhood. They

look with contempt upon the hard laborer, as their masters set them the example. Such men, raw from a plantation, will never give the world any manifestations of the "good" results of Slavery on the mind or life of man.

The effective ones in Liberia, as a general thing, are those who have had experience in *Freedom*; either being free born, or having been free for some time, and dependent on their own exertions, and ingenuity, before going to Africa. The free, independent companies of colored people, from the North, are the ones who will build up a Republic in Africa, if it is ever done.

But just so far as Slavery or Slaveholders have *had to do* with Liberia, has the curse of God rested upon it. Slavery never did, never will, never can, bring forth any good thing, any more than a salt fountain can send forth fresh water. The beginning, the progress, the nature, the whole workings, and the end of Slavery, is, and must be, "EVIL, AND ONLY EVIL CONTINUALLY."

How much good Liberia has accomplished, or will effect, I am not prepared to say, but this much I can say, that just in proportion as people from Slavery, brought up and trained under its influences, are sent there, just in that ratio are the elements of *corruption*, and death entailed on Africa, instead of a blessing. Instead of a source of *good*, such will only prove a *curse* to this benighted, long oppressed people.

Such will not break up the *Slave trade*, but rather engage in it. They will not enlighten and *save* the heathen, but oppress, and crush them, as I am abundantly informed, by those who have seen it, is the case, to a lamentable extent. And just such things are to be *expected* from them.

Should Liberia, therefore, under God, accomplish any good for Africa, let not *Slavery* claim the credit. It does not belong to it. Blessings a thousand fold greater *would* have resulted to Africa, but for the blighting influences of that unholy system.

If good, honest, industrious, Christian colored men and women, who have been trained in *Freedom*; Farmers, Mechanics, Teachers, Ministers, etc.; *wish* to come to Africa, to benefit themselves, or do Africa good, I hold

out both hands to them, and say "*come, we need your help.*" If they have not means to begin with, they had better wait and get them. If they have means, let them come. If benevolent friends will help them, let them do it, and give God thanks.

But to compel men to come to Africa, by offering them Africa or Slavery, is an outrage on God and humanity, and should be held in execration by every human being.

And *whosoever advocates the cause of Liberia from a desire to get clear of the colored man, from a feeling of prejudice against him, a feeling of hatred, or contempt, of "I don't like to have them about me," "It is not fit the two races should be together," "They are inferior to the white race, and only fit for servants," "They ought to be by themselves," "I go in for emancipation, if they shall all be sent to Liberia," etc., etc.; I say whosoever advocates the cause of Liberia, from any such, or similar feelings, they are the enemies of God and man.* They love not Africa, they love not the Slave nor the colored race, they care not for their interests, they have no benevolent feelings in all they say, or give, or do; but hatred of their brother, is the moving spring of all their zeal.

I say they are the enemies of God, for "He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" Therefore let all examine themselves, and be sure what feelings actuate them in pleading for "Colonization."

IX. *If, therefore, Slavery has done no good to those in Slavery, or to the Continent of Africa. but only evil, great evil; and on the contrary, if all the good claimed has resulted directly from Freedom, then "IMMEDIATE EMANCIPATION" should be the watch word of every one.*

Those who claim the continuance of Slavery for its good results to the colored race, if they are shown that there is no good in the system, then should they, to be consistent, at once join their heart, voice, and entire influence, with the true friends of the colored man, and of

humanity, to hasten the happy day of immediate and universal freedom for all men, since Freedom alone can bless mankind. And no longer let men, professing reason, show themselves *devoid* of reason, by arguing for what all true reason, and all enlightened reason utterly discards, as contrary to, and against all human reason. There is beauty in consistency.

X. *I am in Africa*—for whose good I have labored incessantly for six years. She has been greatly abused by civilized nations. But God has promised that she shall arise. No nation on earth is more deeply implicated in the guilt of her degradation, and present state, than the United States of America. None owe her a greater debt. This debt can be paid, at this late day, only by

1. Setting her sons and daughters free, that they may be free to labor for her redemption.

2. By educating them, that they may be fitted for this important work.

3. When we have truly repented of our great wickedness, then by laboring to the extent of our abilities, to give ALL AFRICA THE GOSPEL, which alone can heal her wounds, dry up her tears, soothe her sorrows, and lead her to God, and happiness.

To this end many should come to Africa; all should pray, give, and stir up others, to pay this debt. Now is the time. Africa is calling “come over and help us,” “come and help us ere we die; O, Christians to us fly, in Africa.” Christian reader, what will *you* do? Individual obligation rests on each one. What you do, do quickly. Your Brother, GEORGE THOMPSON.

#### NOTICE.

January, 1857.

The American Reform Tract and Book Society is progressing in efforts to spread light, and promote action on the great question of Freedom and Slavery. Some twenty-four Tracts, and a dozen books, have been published. Arrangements are made for increasing this number just as fast as funds are provided.

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